

Just see that my family is bound together in Christian love . . .

FAMILY TIES

By Marge Green

I am a member of the Lord's church. I am also a mother. The responsibilities that come to me as a daughter, the result of the privilege of being each of these are interlaced and inseparable that they might well be the same. If I neglect my duties to one then I am failing in another position also.

There has been thus in His mind from the beginning of time. The grief that comes when I fail, the sorrow of my mistakes, the temptation to blame someone else—these stem from human weakness and not because God gave woman too great a job.

At times I sometimes feel that I am totally incapable of carrying out His plan, but then I take a "Bible break" and come back refreshed and confident that "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

In this same chapter, verses 6 and 7, Paul writes, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." With these words ringing in my heart I have but to set about my tasks as a Christian mother and with His help I cannot fail!

The mother has more responsibility in keeping the family together than any other member. She is the one who sets the tone for the entire household. If "togetherness" is just a word to her, her family may not be one that is knit together with ties so close and tight that only death can loose them.

It is frightening to look around at the homes of America. There are few that are bound together by love for the Lord and one another. Each member of the family seems to operate as a separate unit and only when necessary is there evidence that a "family" exists in the home.

As a Christian mother, I must see that my family is bound together in Christian love. This is my responsibility to my God and to my loved ones.

A mother's responsibility*

She sets the tone

My home a pleasant, happy place

My attitude toward worldly goods

When I must say "No"

I must see that my home is a pleasant, happy place. If it is, my children will want to spend their time in its circle rather than flitting here and there with the crowd. I must be a housekeeper but more important I must be a homemaker. No one will deny the importance of having a clean, tastefully decorated house. But if I don't let that house be lived in, all my work in it will be of no value to my family. I must let my house be open to all. The hospitality I show will, in turn, be carried into the future homes of my children.

I have the responsibility to be a good manager, and above all I must be content with what my husband can provide. If I can make a home without coveting and wishing constantly, I am teaching my girls a lesson that may save them a lot of heartache when they make their own homes.

My attitude toward worldly goods should be formed by reading God's word, where I learn that all these things for which the human heart yearns are only temporary and will pass away. Only the spiritual things are worthy of our desire. My husband is doing his part in our family job and I must do mine by making the best use of what we have.

I must love my husband and be in subjection to him. I should not be ashamed to let my children see that I love him. I will do the little things that will make life pleasant for him. He is actually a part of myself and if I remember this then he is sure to be treated more kindly.

This love we have for one another must reach out and encircle our children. They are the gift of God to our union and we both have a great responsibility in their growth and development. They must feel secure in our love, knowing that God loves us all and from Him we are deriving the strength and guidance to make this home after His pattern.

The responsibilities of our home must be shared by all. Every member has his own place to fill and if it is taken by another his link in the chain will be weakened. I must be firm enough to see that my children perform their duties too. I must be strong enough to discipline my children in the right way.

(Continued on page 13)

News and Notes



**Mortgage Burning
at Castro Valley, California**

Completion of the debt retirement program at Faith Lutheran Church of Castro Valley was celebrated by a mortgage burning ceremony on Sept. 21.

Participants (left to right) were: Clarence Joergensen, Building Fund Treasurer; Hugh Koford, President of Congregation; Anker M. Jensen, Pastor; and Gunnar V. Peterson, Chairman of Board of Parish Education.

Events leading up to the occasion were reviewed, hopes for the future visualized, and significance of the occasion emphasized.

Plans for the new church have now been completed and are being advertised for bids. The Church Building Council will open the bids on October 15.

Northgate, North Dakota. The Community Lutheran Church at Northgate has discontinued to function as an organized congregation. Previously the North Dakota-Montana district supported the congregation as a home mission project to the amount of \$300 a year. This support was withdrawn at the last district convention. In view of this the congregation decided to encourage its members to attend the other Lutheran churches in the area where they live.

Marlene Paulsen arrived in Japan

A letter from Marlene Paulsen informed us that she had arrived safely on the coast of Japan where she was

met by the Rev. Paul Johnsens. She was to stay a couple of days with the Johnsens, a day or so in Tokyo, a day with Dr. Winther, and then stop at the Rev. Lloyd Neves' on her way to the Girls' School at Kumamoto where she began teaching Oct. 6th.

DANSK NYTAAR 1959, an annual in the Danish language, edited by Prof. Paul C. Nyholm, is soon ready for publication. This year's edition brings among many other things contributions from August L. Bang, Cedar Falls, Ia.; Prof. N. Bansen, Dana College ("My West Indies"); Dr. J. Chr. Bay, Elmhurst, Ill.; Mrs. Anna Bondo, Toronto; the late Pastor Ansgar Christensen, New Zealand; Carlo Christensen, Washington, D. C.; Bishop Fuglsang-Damgaard, Copenhagen; Editor P. Guldbrandsen, Berkeley, Calif.; Director Caspar Hasselriis, New York; Pastor Halvdan Helweg, Copenhagen; Pastor J. Hougaard, Calgary; Editor P. C. Jensen; Pastor Anders Jørgensen, Fredericia, Denmark; Ambassador John Knox, Ottawa; Dr. Johs. Knudsen, Maywood, Ill.; Anton Kvist, Chicago; Prof. V. Larsen, Slagelse, Denmark; Mrs. Eva Leo, Dubuque, Iowa; Prof. Gedsø Madsen, Berkeley, Calif.; Pastor Enok Mortensen, Tyler, Minn.; Hans Nielsen, Eugene, Ore.; Librarian Jens Nyholm, Evanston, Ill.; Pastor Predstrup, Edmonton; Pastor P. Rasmussen, Calgary; Mrs. Agnes Ringsborg, White Marsh, Md.; Provstinde Ebba Schack, Copenhagen; Pastor V. R. Staby, Council Bluffs, Ia.; Editor G. Strandvold, Berkeley, Calif.; Mrs. Ebba Trampe Launsby, Luck, Wis.; Prof. Wm. Thomsen, Dana College (four full page drawings, two in color); Sculptor C. Warthoe, Chicago; and Pastor Paul Wikman, Chicago. The book sells for only one dollar postpaid, and may be ordered from local agents or from Blair, Nebr. An unusual large number of advance orders has been received this year. Last year the first edition of six thousand copies was sold out in five weeks.

Why Do Students Attend a Church-Related College?

The Public Relations Office at Newberry College conducted a survey among the freshmen to determine what factors entered into their thinking in

choosing Newberry. Among the factors mentioned and the percentage of students naming these factors: religious emphasis, 99.5%; friendliness, 68.6%; small college, 64.5%; community desired, 61.3%; nearness to home, 56%; influence of students, 30%; influence of alumni, 14.7%; of pastors, 13.8%; of parents, 26.7%; and extra-curricular activities, such as athletics and College Singers, 26.7%; and visits by college representatives to High School Weekend—Student Activities 27.5%. Various other reasons entered into thinking of 8.7%.

All Lutheran Colleges Accredited

All Lutheran four-year colleges in the United States and Canada—members of the National Lutheran Educational Conference, are accredited to their respective regional accrediting associations. The twenty-eight Lutheran colleges of liberal arts and science are related to six Lutheran bodies. These churches are determined that their colleges shall maintain the highest standards and that their programs shall represent a quality education.

Enrollments at Lutheran Colleges Unusually High

Recent research revealed that Lutheran schools of higher education are growing faster than the national average. According to the United States Office of Education, the average growth of the enrollment in institutions of higher education in the United States was 4.1% from the fall of 1956 to the fall of 1957. For the Lutheran colleges, the increase in enrollment was 6.2%. Privately-supported liberal arts colleges in the United States report an increase of 5.2%. In the fall of 1956, the Lutheran colleges had increased enrollment of 7.1% over the fall of 1955.

Preliminary reports from the Lutheran colleges indicate another significant increase for the academic year 1958-1959. This means more attention to faculties and facilities.

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Editorials and Comments

THE PASTOR CALLING ON HIS PEOPLE

believe that pastors make more calls on the members than they did years ago. We get this impression when we talk to pastors. But lay people do not always understand this. They fail to understand the complex problems that now engage the average pastor compared to his brother pastor 25-30 years ago. At that time things were different. Congregations were smaller, people were more settled. There were not so many organizations. The pastor could go about visiting and drinking coffee with his members every afternoon. When he came, they were generally home.

He did not have very many extra meetings. He had only two sermons to prepare, and one extra meeting each week on the average. He did not have to instruct new members for baptism and confirmation. There were few administrative details.

Now there are the many extra meetings, the periods set aside for instruction, the many administrative details, the many committee meetings, take up much of the pastor's time. This means that he is compelled to neglect his calling to the sick and the shut-ins as far as the members are concerned. His other visitation will be spent on prospective new members.

His last item has become such an important part in the life of the church because 20 per cent of the people leave every year. In many towns the people come and go, which means that members move away, and new members must be contacted to take their place. We must realize that some pastors are working hard even to maintain the membership at the present level.

Our editor is pastor of a congregation in a town of 100. The last four years we have received 100 new members every year, but we have lost about 60 every year by people moving out of town. This constant change is hard on both the pastor and the congregation. The members hardly get to know one another. Recently a family moved back into membership. The father had been away exactly two years and it had been transferred to another church. When they were accepted into membership again, some people said to him, "We thought they had always been members. They overlooked the fact that they had been away two years."

Congregational fellowship cannot be developed without the people getting to know one another. The fact that they are strangers in a town the first year or so, makes it difficult for them to adjust themselves. The new members must be adjusted to new schools, new Sunday schools, and the parents to new working conditions and new neighbors. And they must be adjusted to a new life.

W. Sanderson writes that these "People are obdurate by the American drive to get ahead. They are lonely and anonymous, in need of companionship. They are a heterogeneous lot needing to discover how much they are like others. They are under great tension to keep a living and keep up with the schedule of the city. They move around fast and often need help in putting down even shallow roots."

For the town and city pastors this is a great concern. The fact they are so new in a church makes the stewardship aspect of their membership more difficult. No one feels like giving themselves and of their means, before they have become active members.

In this modern church life there is a tendency to forget the really needy. The poor, the people with problems and frustrations. These are the people in the greatest need. Christ spent much of his time with them. But with our spirit of suburbia and middle class attitude and shallow religion we overlook those who are in real need.

The older church members can be of tremendous help in their church by calling on the members. The pastor cannot call on all. He must necessarily spend his time on the more urgent and difficult problems. But church members with the love of Christ in their hearts can and should visit with a good word from Christ and their church. Do that instead of complaining that the pastor does not call on you. Then call on him and share your experiences with him.

WOMEN PASTORS

The Lutheran Church of Sweden has decided to admit women to ordination. The Church of Sweden is a state church, which means that the parliament passes the laws concerning the church. Last year the parliament passed the law that women might become pastors. But after the law was passed it was placed before the Church Assembly, which consists of 57 laymen and 43 theologians. The Assembly voted to ratify the bill by a vote of 62 to 36. It will be interesting to see when the first woman in Sweden will be ordained.

Denmark has also permitted women to be ordained. Three women serve as pastors in Denmark at present.

A number of the other Protestant bodies admit women to ordination. It will no doubt take some time before this problem comes before the Lutheran church in America. There have been violent arguments pro and con in Denmark and Sweden before women were admitted for ordination.

THE NAME OF THE NEW CHURCH

The ULCA, Augustana, Suomi Synod, and AELC merger committee have discussed the name of the new church they propose to form. The last name proposed is "The United Evangelical Lutheran Church." A writer in The Lutheran takes issue with this name in a letter to The Lutheran.

To me it is ridiculous to have such a long name for the proposed new church as "United Evangelical Lutheran Church in America." It would be better to call it merely "The Lutheran Church" and on the second line "Evangelical." If one were asked to what church he belongs, and he started with "United Evan . . ." he would get no further, as by then he would have lost his questioner who would never know what the church was.

The Missouri Synod calls itself "The Lutheran Church—Missouri Synod." If the day ever comes when we could be united with the Missouri Synod the way would be paved already with a name that would fit. All that would be needed would be for them to omit "Missouri Synod" and for us to omit "Evangelical."

Church News from here and there

LUTHERAN HYMNAL TO GO INTO THIRD PRINTING ABOUT 1,500,000 COPIES

MINNEAPOLIS, Minn. (RNS)—The demand for the new Lutheran Service Book and Hymnal which appeared last March is so heavy that the publishers decided here to authorize a third printing of 400,000 copies.

The two earlier printings of 1,074,000 copies are nearly exhausted and many congregations have yet to order the new hymnal, it was reported during a meeting of the National Lutheran Editors' and Managers' association.

Dr. H. Torrey Walker, Philadelphia, predicted that the third printing will be gone by Easter, 1959.

The hymnal project is one of the biggest publishing ventures of its kind in American history.

Dr. Walker, who is manager of United Lutheran Publishing House, is serving as liaison representative between the six publishers and the joint hymnal commission which produced the new book.

He said publishers had no idea that the new hymnal would go so well.

"Everyone I've contacted seems very pleased," he said. "The new liturgy seems to have met with a fine reception on the part of everyone."

CHURCH UNION SCORES CLERGYMEN WHO FLEE SOVIET ZONE

The flight of Soviet Zone clergymen to the West is "irreconcilable" with their pastoral duties, the Council of the Evangelical Union (formerly the Old Prussian Union) Church declared in a regular session in Berlin.

Voicing "full understanding of the inner and outer afflictions" to which clergymen and their families are subjected in "the present situation," the Council said it must confirm its stand that for a pastor to leave his parish on his own account is irreconcilable with the ordination vow.

The Council also expressed the "urgent desire" for speedy clarification and removal of "disturbing factors" between Church and State as provided in the recent agreement between the Soviet Zone government and the Evangelical Churches in East Germany. It was deplorable, the Council said, that no "substantial" relaxation of Church-State tensions had been brought about so far.

Since the agreement two months ago, various Church leaders have charged the East German Communist regime with failing to live up to the assurances it gave of full religious

freedom.

Meanwhile, several new anti-Church measures were reported. More than 30 Evangelical youth seminars and retreats have been banned by authorities under the pretext that the programs were not restricted to Church themes or that the young people would be overstrained.

Also, several pastors have been fined recently for alleged failure to comply with a Soviet Zone regulation requiring all gatherings outside churches proper to be registered in advance with local police. Too, state-sponsored orchestras and choirs have been forbidden to participate in musical events held in churches.

ASSEMBLIES 1959 GOAL IS 415 NEW CHURCHES

A goal of 415 new churches during 1959 has been set by the Assemblies of God, which has headquarters in Springfield, Mo. Each of the denomination's 44 districts has been assigned a target in the drive.

At a conference of district home missions directors, it was announced that the denomination has been establishing a new church a day for the past ten years.

The Home Missions Department will assist districts in finding workers

and in providing financing. The assemblies now have 8,104 churches in all 49 states. They maintain foreign language branches.

THREE FORMER ROMAN CATHOLIC PRIESTS GRANTED LUTHERAN SCHOLARSHIPS

Three former Roman Catholic Priests were granted scholarships by the Lutheran World Federation, department of World Missions, which met in Copenhagen early in September.

After studying at Lutheran seminaries, they will return to their native Italy and minister of the Gospel as Lutheran pastors.

IT PAYS TO GET MAN STEAMED UP

Elders of St. Stephen's Presbyterian church in Sydney have found that sometimes it pays to get a man "steamed up."

Last Easter a regular worshiper was considerably annoyed when he found himself unable to gain admittance to the church during a crowded service.

The outcome of the incident was that the man—who prefers to remain anonymous—gave the church enough money to install a closed circuit television system to relay its service to a hall below.

Even so, the nameless donor wanted to be sure he is on time to get admittance. The hall now also is packed with worshippers on Sunday.

The Wrestler

By S. T. Eward

SHIELD SECRET SINS

It has been authentically reported that it is the practice of some pastors to refuse to distribute the elements in communion to persons who have been divorced or who have been known to be living in adultery. Others have gone beyond this to trace down offenders in these and other areas. Fantastic as this may seem, it has occurred often and at different times in the history of the Christian Church.

The thought that the church has a responsibility to discipline persons who live in sin has been expressed in various ways. In many of the congregational constitutions it is specifically pointed out that persons who live in open sin are to be brought before the "ruling board" and sometimes before the voting membership to answer for their offense, to repent and to make amends. It seems obvious that there is a place for this. So it seems to many today, and to those persons responsible for drafting the constitutions. Most church members recognize that there is a place for discipline in the organized church. How far and in what areas this discipline should be administered is a matter producing widely different responses.

The church has not hesitated to discipline upon persons to answer concerning sins of heresy—false doctrines—teaching. A Lutheran synod recently conducted widely publicized trials of pastors charged with heresy. It was hailed by many as a wholesome sign. Others could speak only negatively of it.

The selection of sins for examination and discipline can be an arbitrary decision. Sensual sins are often regarded as worse than others. Though less so it is assumed that it is worse to steal or lie or kill or gossip than it is to neglect to do God's work in other areas. Sins of commission have been evaluated as more serious than sins of omission. The catechism places them on an equal basis, but the church's will—sin.

The church has as much right as any organization to examine the conduct of its members (money-wise) as it has to check into sins of omission. That a member is permitted to sin by deliberately refusing to accept responsibility with reference to finances is inconsistent with the concept of discipline. There is much to be learned from a careful record and survey of each member gives.

The Washington Observer

By Gerhard Lenski

MAN IN THE WHITE HOUSE

no stretch of the imagination can ob of being President be regarded as fun. Fear, worry, tension—have their own insistent ways finding out the White House intent no matter whether he plays indulges in deep sea fishing or es in the quiet of the Pennsylvan countryside. Certainly this is ot of our President these days as les mount abroad and as mul- tious duties press on him here me.

review of President Eisenhower's t activities reveals that in re- months he has studied, signed and ved as law 121 important bills d by the last Congress. These for the most part, are highly lex. They involve the expendi- of billions of tax dollars. Many em are very controversial, so so that whatever position the dent takes, he is bound to reap m. Then, what about the 14 rtant bills he has vetoed? Here, ay be sure, he has stirred the t's nest and, as we so well know, ts both have stingers and also hem.

e President has had little com- to make about the departure of an Friday, otherwise known as an Adams. There is not much an say with any good grace. He elf, like Mr. Adams, has been ecipient of gifts of no small value. arrows aimed at Mr. Adams have hit the President. Be assured of hing—those arrows hurt.

ded to all this is the mounting on of imminent war. Problems e Near-East are not settled and comes this Far-East complication. cretary Dulles too aggressive? Is island of Quemoy defensible? d American boys be asked to o save Formosa from the Com- sts? Our President is pressured n answer. You and I are merci- spared the responsibility that w his, one loaded with fate. But e not spared the responsibility of ng his burden, of undergirding with daily prayer and with an st concern to do what we can to him give the right answer. Of e, we expect him to his part. By ame token, we must ask no less rselves.

YOUR LETTER TO WASHINGTON

Recent reports say that our State Department in Washington has received some 5,000 letters, 80% of which express disapproval of our nation's handling of the Chinese situation and plead for a greater effort to keep us out of war.

Vice President Nixon declares himself "shocked" by this report, not so much by the content of these letters, as by the carelessness of the State Department subordinate who released their contents to the press. Secretary Dulles has added fuel to flame by suggesting that such letters are really of no great concern and are not to be taken too seriously.

The simple fact, however, that these unhappy comments have been made and have found the headlines indicates that letters of the above kind are important. Quite obviously, they are read, analyzed, summarized. They may not be followed, but they do influence our leaders in the decision they make. They also influence public opinion as these particular letters are now doing. More than all this, they are in order, bespeaking an interest in public affairs which our highest officials will do well to encourage rather than to try to discourage. After all, war is deadly business and the little people are the ones who pay the most. These little people need to show themselves to be more than sheep led to the slaughter. And our high officials must never forget that those whom they lead are more than sheep.

SOME QUESTIONS ABOUT FEDERAL AID FOR EDUCATION

Now that a generous Congress has approved the spending of \$900 million to help education throughout the land, it is in order that interested individuals do some serious thinking.

Two basic purposes are to be served. The first is to aid bright students to go to college by means of loans. The second is to encourage a larger number of these bright students to enter the teaching profession. All this sounds good, doesn't it?

But should students be helped with loans? Is this really necessary? **Dr. Stalnaker** of the National Merit Foundation points out that already 97% of our brightest high-schoolers go to college without such loan help. It is further pointed out that thousands of valuable scholarships are now available but not being used for the reason there is a lack of capable students to claim them. In short, doesn't it look as though our real poverty is not one of money but rather of interest, initiative, native ability and brains?

In this connection, is it unreasonable to suggest that the one thing most needed by our American youth is that thing which the Christian religion alone can give—a sincere desire on the part of the individual to make the most of his talents in order to serve better his fellowman and his God?

Whatever your answer, if interested as pastor, parent or prospective student, write for information to the **U. S. Office of Education**, Washington, D. C.; also to **Public Affairs Pamphlets**, Room 200, 22 East 38th St., New York (1, N. Y., asking for pamphlet: "Wor-rying About College?" (Cost \$.25)

Lutheran Bodies Urged to Press Cooperation

By NLC News Bureau

The future of the National Lutheran Council in the light of impending mergers that involve its eight member bodies was discussed in Minneapolis at the 45th annual convention of the National Lutheran Editors' and Managers' Association.

In a joint resolution, the editors and managers called upon the leaders of Lutheran Church bodies to meet for informal conferences to consider ways "to strengthen avenues of inter-Lutheran cooperation such as the National Lutheran Council and to explore new roads that may lead to further co-operative efforts . . ."

The resolution further expressed the hope that "our churches may be led to bear witness to our Lord as one united body of all Lutherans in the U. S. A."

A panel discussion on Lutheran unity highlighted the editors' section of the convention and led to the resolution that was also adopted by the managers' section at a joint session of the two branches of the association.

Dr. Edward W. Schramm of Columbus, O., editor of the *Lutheran Standard* (ALC), who moderated the panel, said he was "very genuinely concerned" (Continued on page 13)

Too Much Activity IN CHURCH?

By Eugene Wekander

The Rev. Eugene Wekander is pastor at Elk Horn, IA

Church life today is different! No longer is it a simple schedule of Sunday School and worship with an occasional young people's meeting and ladies' aid. Our older folk are suspicious of the added activity and our younger folk sometimes grow weary in trying to keep up! The question is not really one of too much or too little activity but what are our objectives. Are we making activity an end in itself? Or are the activities in our churches means toward an end? Are we mainly concerned with keeping an organization called a congregation functioning? And is activity a sign of life's functioning? Are we prodding our congregations into activity to prove to ourselves that they are alive?

The work of the church is to evangelize the world. This is accomplished by the preaching of the Word and the Administration of the Sacraments. Because it is a work of God, God's appointed Means of Grace accomplish the purpose. However, the use of God's Means has been intrusted to the church. Through these "Means" souls are saved and sanctified. Therefore, the evangelizing of the world is done individually, one by one, as souls are brought into fellowship with God through Jesus Christ. But we are also concerned that they remain in this fellowship and grow to spiritual maturity. Thus the objective of the church is to win and hold souls for and in God's Kingdom. This is the "end" we seek to achieve. This is the reason for our existence. Our success or failure will be measured in how well we have realized this objective!

Realizing the importance of our work as a church, there will be great activity within the church! The early Christian church as described in The Acts was a busy church. They were accused of turning the world upside down. There was a spirit of "pressing on." But we are never suspicious that they might have overlooked their reason for being called into this service and ministry. Activity is not wrong. It is activity which exists as an end in itself, energy expended without moving us towards our objective, which is out of place in the church. The activity which plays a part in winning or holding a soul for God's kingdom has a rightful place in the church. Such an activity has a right on the church calendar.

However, there is also the problem of the most advantageous use of resources within the church. Time and energy are "limited resources." There is only so much time and only so much energy. And the power is of God and comes through the "Means of Grace." Therefore, our most effective use of time and energy is that used in the preaching and teaching of the Word and in the administration of the Sacraments. We may make more friends by activities of a social nature but this is not our objective. We justify social activities only as they help to bring people into contact with the Means of Grace or encourage them in the fellowship of believers. They are a means towards our End! They must never be an end in themselves.

A good farmer or a good business man is constantly checking his operations to see that each expenditure of

effort or means is adding to the production or the plan. He tries to make the best possible use of his time and resources measured in terms of what he is trying to accomplish. He is not satisfied with merely being busy and with the appearance of success. He is concerned with the time of accounting. He culls and he adds with an objective in mind.

The church needs to be constantly appraising its program. With its objectives clearly in mind it needs to scrutinize every activity to determine if this activity contributes to the church towards its objective. It needs to be comparing one activity with another to determine which will accomplish most towards reaching the objective.

Here are some possible questions we might ask in evaluating our church program:

1. Is the Word of God taught as the center of the program?
2. Is there prayer fellowship?
3. Is there opportunity for a true spirit of worship?
4. Is there encouragement and opportunity given for properly motivated stewardship of time, talents and means?
5. Does it encourage faithful attendance at the worship services of the church and at the sacrament of Holy Communion?
6. Does it reach the unchurched and the unsaved and bring them into contact with the Means of Grace?
7. Does it encourage Christian family life?
8. Does it encourage personal devotional life and Christian witness in word and deed?
9. Does it foster the fellowship of believers and responsibility for extending the Kingdom of God?
10. Does it develop responsible church members who will strengthen the church in reaching its God-given objectives?

The church ought to be busy. If there are the resources of leadership available there might be activities every night of the week. There could be activities during most every hour of the day. More is accomplished if our resources are organized and our time and energy disciplined. This does not mean that everyone takes part in everything. The individual must also make sure that the church activity in which he is engaged is a means towards an end and not an end itself. Let the church be a busy place. But let it make sure that its activities are not ends but means toward an end. Let it keep checking before it its God-given objectives and then let it use its time for accomplishing its goal. Let's have activities that let them add their part in winning and holding souls for God's Kingdom! We still have a long ways to go in reaching our objective, the evangelization of the world!

PEW AND PULPIT

A Voice of Experience

easily defined; no definite line of demarcation can be drawn.

When a deputation from a vacant congregation came to the pastor and asked him to recommend a pastor who could fill the church. Spurgeon replied that they made men who were big enough to fill the pulpit. To fill the church was the responsibility.

The sermon is an important part of a church service, but it is not the only factor in the edification of the congregation. Congregational singing and the liturgy are also important factors. Poor congregational singing of the chosen hymns is not conducive to edification. I have attended church services where the congregations acted as if that was the "business" of the choir. This is generally the case where the choir is in the balcony. The choir has three functions to perform, namely, to edify the congregation with special music, to assist the congregation, or rather to lead the congregation in congregational singing, and lead the congregation in the responses in the liturgy. The choir does this most effectively when it is not in the balcony.

Liturgy, well executed, is an important factor in the edification of the congregation. The liturgy in the new hymnal was not produced by the hymnal committee. They have restored to present day use an old and precious heritage of the Church. This liturgy has developed gradually through the ages. The life in the Church found expression in the liturgy, and it is a rich heritage. It is interesting to know that when the spiritual life was at low ebb in the pulpit, it was liturgy that gave edification to the people in the pew. In the liturgy we have confession of sin, absolution, praise and thanksgiving for the promise of forgiveness of sin, reading of Scripture, confession of faith, prayer, and the benediction from the Triune God. I can understand why a devout Episcopalian enjoys liturgy. The history of liturgics is interesting. I think it would be a good idea occasionally to use part of the morning service to

explain the beauty and richness of the liturgy.

What does the man in the pew expect of the man in the pulpit? I quote from Bishop Bo Giertz' essay in the book, *The Unity of The Church*, page 140: "It is the task of the sermon to preach the given Word so that the God who is present can speak to His children and reveal His will to them. When this happens, then God also creates the repentance, the faith, and the new life which, in turn, find their own self-expression within the liturgy. If the sermon fails, then the liturgy can step in for the sermon as an expedient under certain circumstances. If the Word of God does not come to expression in the sermon, then the word of the liturgy, the nearness of God in the sacraments, and the dogma of the church hymns will often compensate for the absence of the sermon." Also from page 135: "Preaching comes through the Word of Christ, and for that reason brings forth faith. The Word works and creates faith. The sermon addresses itself also to those estranged from the church. A proper sermon has also something to say to them. It holds a mirror before our eyes in which we come to know ourselves as we really look. It paints for us the picture of the Saviour. It shows His presence among us. His voice resounds again in the world."

I quote from Conrad Bergendoff's essay in the same book, page 129: "Another symptom of the uncertainty of the place of the sermon is the tendency to weave other elements of the liturgy around it as if it did not have an innate strength of position. I refer to the habit, ancient and modern, of introducing the sermon with a prayer, or concluding with prayer. This reveals a lack of understanding of the elements of prayer in the other parts of the liturgy. Whatever can be said in the form of prayer in the pulpit can be said in those parts of the service where prayer is proper. To give the sermon its unique place we should let it stand forth as an independent or integral element. When the preacher goes to the pulpit, he goes not to pray, not to give thanks, not to make announcements—he goes to proclaim the Word. We have weakened the effect of the sermon by all the extraneous and irrelevant items we have brought into the pulpit. The eccentricities of the preacher have no more place in the pulpit than at the altar."

These three quotations should be heeded. The pastor goes to the pulpit not to present himself. He goes to the pulpit to present Jesus Christ who came into the world to save sinners. The pastor who preaches Christ crucified is a good pastor.

Growing Edges in Lutheran Welfare

By Arthur J. Seegers

The Lutheran Welfare Conference in America met in Green Lake, Wis. in the Midwest Regional meeting under the theme "The Growing Edges of Our Social Services" as theme. The intent of this theme the conference were to look and see how far they had come and then press forward from there. The theme was to

forestall that they stall on the spot and just pat themselves on their backs for having gotten so far.

The Rev. Henry J. Whiting, D.D., Executive Secretary of the Division of Welfare, National Lutheran Council, gave the opening address. He took the lever of his position and the place to stand which the conference offered

and pried hard at the growing edges. What great weight he had to budge he indicated by telling that there are 462 Lutheran health and welfare agencies across the land which rendered \$63 million worth of services in 1957. He saw growing edges in the deepening sense of social responsibility, in the upturn of quality of services. A sticking point, however, he saw in the short supply of workers. And he pleaded for teamwork of the social worker with other professionals who bring help to the person in need.

"Fellowship of the Acceptable"

The next major address was made to focus on the city. The Rev. Walter Kloetzli, Secretary for Urban Church Planning, Division of American Missions, N.L.C., conveyed deep concern about people of the inner city. And there was a bit of vinegar in his words when he said that the congregation which is a "fellowship of the acceptable" just can't stand up to the demands of the times. At the edges, where the growth now must come, all people must be treated alike, said he. And what is more, all people stand more or less in need of social services. For these reasons, said Secretary Kloetzli, congregations need the help of social workers. Only with their help will a "relevant ministry" be brought to the situation and the battle of the city congregation for its existence be really joined.

The 137 conferees formed special interest groups and did intensive studies on family care, services to the aged, needs of hospital patients, services to the exceptional child (for the first time), adoptive services, and administration. Each group strained to move on to advanced positions. In one of his richly illustrated devotional addresses the Rev. F. O. Sveom spoke of a certain hoop. It went whirling. With every occasion the advice was parroted that the hula hoop is too limiting a sphere for the social worker who has his eyes on growing edges.

The dire need that agencies have for trained workers and the urgency of recruiting students for social work was emphasized by a showing of the moving picture "People With a Purpose." This is a production of the Division of Welfare. It informs and invites. Consultant Margery Peterson expressed the hope that the picture would be shown throughout the land in a steady effort of interesting young men and women in social service careers.

The conference held a business meeting in which the Rev. Chairman Oliver Bergeland made as though old business had been well finished, and that of new business there was only the question whether the Regional Conference ought not to go out of business as a unit so large as to include several States. He found no takers for his suggestion of a shrinking edge. This was the conference of the growing edge. And the conferees, looking through the eyes of the compassionate Lord, silently resolved to go on serving His needy people the same as before but better.

"Why Don't the Men Sing in Church?"

Editor, The Ansgar Lutheran

Sir:

This is written in defense of the men in our churches. They are often criticized by women and clergy because, by and large, (allowing for the exceptions) they don't sing very much or very loudly in church.

Many reasons can be cited. We can point out that it is partly because men are generally less interested in church than are women. They take less part in church life than do women. We could also say that men are more lazy on Sundays than women—Sunday being a day-off for most men. We could give countless reasons and make comment after comment on this subject.

But I firmly believe, after many years of giving thought to this situation, that the men in our Lutheran churches fail to sing for a very simple and mechanical reason: **MOST OF THE HYMNS ARE PITCHED TOO HIGH, FOR MEN.** That is, the average man is a baritone or a bass. Just ask any choir director—tenors are always scarce. The average man is not a singer. That is, his pitch range is very limited. He simply cannot sing very high or very low, albeit his low would be lower than that of all the hymns in our Lutheran hymnaries.

Most of our hymns reach way up to D above middle C. Many of them reach still higher. Quite a few of them not only reach that high, but are consistently high—meaning that they stay up in the high range for their entire melodies. These are even more difficult for the average man to sing. It is no fun to sit and strain one's voice in church. It is discouraging, and uncomfortable. So most of the men just don't sing much in church. If they do, they sing quite softly because the only way they could reach the high notes, or maintain the high pitch level in most of our hymns would be to shout—and they are just too shy to shout in church. True, we can find occasional congregations where the men have learned how to shout—if not to sing. This sounds good, and their pastors point to these congregations with just pride. But they can do this only because such congregations are so exceptional. The average man in the average Lutheran congregation of today just doesn't sing much.

It is a scientific fact that the men of some geographical areas of the world have voices with more range than that of others. I believe, in this realm, that Europeans generally have higher voices with more range than that of Americans.

But be that as it may. The hymns in our Lutheran hymnals over here are by and large too high for the average American man. **SO WHY SHOULD THEY NOT BE LOWERED?**

I was very disappointed that in our new "Service Book and Hymnal" no attempt to lower the pitch of the hymns has been made—nor is the liturgy any lower than former liturgies. **WHY?** Oh, I am aware of the argument by musical experts that each melody has its favorite key. But I ask the experts if it would not be better to have more men singing with gusto in a lower key than to have the so-called right key and fewer men singing?

It seems to me that those who decide such things as the keys in which hymns and liturgies should be written are at times frightfully subjective in their approach. Most of these experts are persons of musical ability. Most of them have done some singing themselves. They have no trouble singing D above middle C, so they seem to think it inexcusable that others have trouble singing that high. The musical realm of the church is often our most arrogant realm. Those in charge are often very far ahead of the common man, and refuse to wait for him to catch up. They say: This is the way to do it! If most people cannot do it this way, that is too bad!

In case your readers think I am being too subjective myself, let me point out that I do a lot of singing and can sing either tenor or bass.

Yours,
Scrip Sundry

the 61st Annual Convention of e Wisconsin District - U.E.L.C.

By Daniel C. Hansen

he midst of scenic moraine beauty the Wisconsin Dis-
Convention convened at St. Stephen's Evangelical Lu-
Church at Camp Douglas, Wisconsin, Sept. 11-14.
Donald Olsen was the host pastor. The convention
"The Witness of the Church in the World Today"
ased on Romans 10:14-17.

convention was opened Thursday evening with a
ip service at which Pastor Thorvald Hansen brought
essage, "Christ's Church Will Live." Pastor Donald
served as Liturgist. Friday morning Holy Commu-
as celebrated and Pastor E. R. Andersen preached
ermon, "God's Grace Strengthens." Pastors Donald
and A. S. Petersen were liturgists.

or A. S. Petersen, District President, called the first
ss session to order at 10:15 a.m. Friday morning. At
meeting the Ways and Means, Nominating, and Resolu-
Committees were elected. The convention reporter
also appointed. Pastor A. S. Petersen made the fol-
g announcement concerning vacant parishes and calls
have recently been accepted. Pastor Daniel Hansen
installed at Our Savior's Evangelical Lutheran Church,
sh, Wisconsin on July 13, 1958; Pastor Immanuel
on will be installed at St. John's Lutheran Church in
n, Wisconsin on September 18, 1958; Pastor Viggo
n will be installed at Lutheran Church, Brooklyn,
nsin in November; the Shennington-Warrens parish
ng served by Mr. Jerome Pribbenow, Theological stu-
at Luther Seminary at St. Paul, Minnesota. Dr. Theo.
gge, A.L.C. Wisconsin District President, extended
reeting of his synod to our convention. He expressed
ncerning the forthcoming merger. Pastor Glen Rag-
Lutheran Student Chaplain at Madison, Wisconsin,
nt greetings and told of the great need of Lutheran
ains in our state colleges and universities. Pastor
a of Lutheran Welfare brought greetings and express-
pes of an increased budget and enlarged program.

he afternoon, Pastor LeRoy Andersen spoke on the
t, "Need For The Resources of Prayer" emphasizing
praying begins with human need and prayer meets
human needs. Pastor Paul Rasmussen moderated the
sion that followed. Pastor Raymond Paulsen reported
e Shadow Lake Retreat at Waupaca, Wisconsin. He
a resume of the work that has been completed and
of the opportunities which lie before us in this de-
nent. At the present a new dining hall, which will
serve as a crafts room, and bath facilities have been
Sixteen temporary cabins have been set up. A beach
he process of being developed and can now be used.
is a beautiful outdoor chapel in the pines and the
tional areas are being developed. The retreat can
accommodate eighty people plus staff. Pastor Carl
ck, who was in charge of Senior Bible Camp at Shadow
this year, said that the camp was most successful
expressed hopes for future development. Then Pas-
ornelius Hansen spoke on the topic, "The Task of
ng" emphasizing that the Church is to carry out its
through preaching and teaching, the administration



Have you made your plans?

The following schedule of activities for Dana's 1958 Home-
coming indicates the many changes that have been made
in the weekend's format. Emphasis has been placed on
pleasing alumni and friends who make the trek back to
Dana. As you can see, the annual business meeting has
been moved to Friday night following the Coronation. A
coffee hour has been planned for Saturday afternoon im-
mediately after the game. We at Dana hope we'll see YOU
there.

Friday, October 24

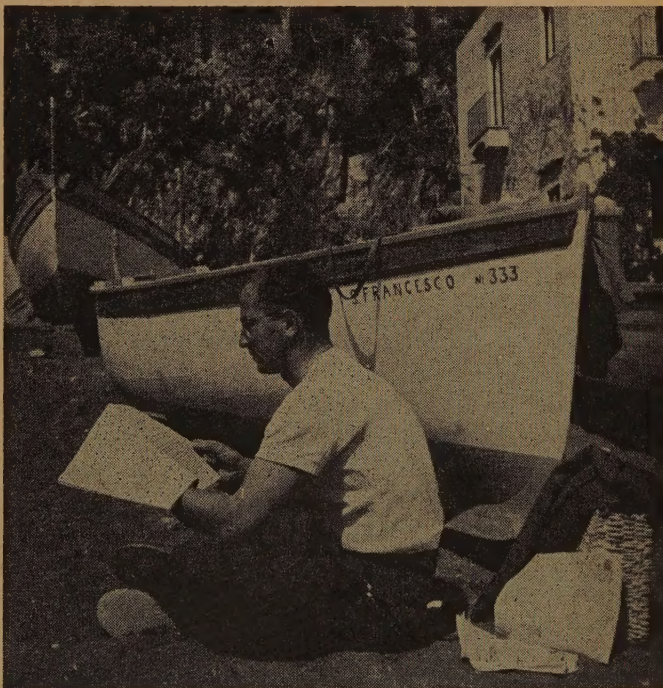
Coronation and pep rally	7:30 p.m.
Alumni Business Meeting	8:30 p.m.
Kaffebord in Dining Hall	9:45 p.m.

Saturday, October 25

Open House for Alumni and friends	8:30 to 10:30 a.m.
State of College Report	10:30 a.m.
Lunch for students	11:30 a.m.
Parade begins	12:30 p.m.
Game begins	2:00 p.m.
Coffee for Everybody	4:00 to 5:30 p.m.
(in campus park area)	
Banquet (dining hall and church)	6:30 p.m.
Program (gym)	8:30 p.m.

Sunday, October 26

Service



Dr. Joseph Langland, seen here judging **Sower** copy in
Italy, will be the main speaker at this year's Homecoming.
Dr. Langland has for many years been behind the campus
literary anthology. It will be a pleasure to have him on
the campus once again.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Tea Kettles or Steam Engines?

By LeRoy C. Brown

Which is more useful, a steam engine or a tea kettle? Think for a moment before you answer "Steam engine." The engine is larger and worth more money than the kettle, but if it had not been for the tea kettle we might not have a steam engine. Of course you remember the story of how James Watt saw the steam pushing up the tea kettle lid, and this led to the invention of the steam engine.

Often the same thing is true in God's work. We need the little workers whom we may call "tea kettles" as well as the big "steam engines." The important element is not necessarily how much, but how well, we serve. The well doing is rewarded with the "well done."

Some people say to themselves, if not to others, "Look what Mr. or Miss So-and-so is doing for God. I can't do nearly so much, so I may as well quit." But God expects the person who has only one talent to use what he has. If the talent is not used it will be taken away.

Sometimes young people feel that they have not been Christians long enough, or that they have not had enough experience, to serve God well. He expects our best, but He is reasonable, fair. When we are honestly sure we have done, and are still doing our best, and all we can do, we need never worry about how little we have done or how much others have done.

Always doing our best helps talents grow. Everyone had to start. Some of God's most useful servants did not feel that they were doing much for Him when they first started. At first they were "tea kettles" but they became steam engines. What was the secret of their achievement? They used their talents as often and as well as they could. They always did their best, and that's all God expects.

IOWA DISTRICT L. L. CONVENTION

November 6-9

Ringsted, Iowa

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People and Places

Whittier, California:

Leaguers of St. Andrew Lutheran have recently conducted a car wash to raise funds for their special fund and home mission projects. On October 12 the group had a Vocation Night at which time the young people received insights into a number of possible vocations.

Northfield, Minnesota:

St. Peter's Luther Leaguers had a Reformation program early in October and are now looking forward to a hayride. The group will conduct its YES visitation from Oct. 23-26.

"Get-Acquainted" Rallies

Locally Area ern	Convener	Place	Date
	Rev. John Muller Bailey Avenue at W. 231st St. New York 63, New York Rev. Bob Nervig 411-46th Street Brooklyn, New York	Christ Church Bethesda, Maryland	Nov. 28-29
ern and ern N. Dak.	Rev. G. Van Hunik 1002-10th Street South Fargo, North Dakota Rev. Virgil Anderson Flaxton, N. Dak.	Bismarck, N. Dak. Trinity Lutheran	Oct. 16, 17, 18
hwestern	Rev. Theo. Hoiland 470 "B" Street Lebanon, Oregon	Richland Lutheran Richland, Washington	Nov. 28-30
. Minnesota	Rev. Reynold Tange Luck, Wisconsin	St. Olaf College Northfield, Minn.	Nov. 28, 29
Minnesota	Rev. Oliver Ruud Alexandria, Minnesota	Trinity Lutheran Moorhead, Minnesota	Oct. 23-25
n Texas	Mr. Charles Eckert %Texas Luth. College Seguin, Texas	Texas Lutheran Seguin, Texas	Nov. 28, 29
hwestern	Mr. William Ray 6238 Condon Ave. Los Angeles, Calif.	North-Central Oakland, Calif. South St. Paul's Lynwood, California	Nov. 28, 29
y Mountain	Rev. Roald Kindem Box 66 Havre, Montana	Faith Lutheran Great Falls, Montana	Nov. 9, 10
	Rev. Lloyd Lorenson Exira, Iowa	Wartburg College Waverly, Iowa	Nov. 29
ral	Rev. E. O. Baack Talmage, Nebraska	St. John's Lutheran Kensington, Kansas	Nov. 28, 29
h Dakota	Rev. Philip Natwick 220 South Smith Street Clark, South Dakota	American Lutheran Huron, South Dakota	Nov. 28, 29
Wisconsin	Rev. Marcus Gravdal Grace Lutheran 200 Grand Ave. Eau Claire, Wisconsin	Grace Lutheran Eau Claire, Wisconsin	Nov. 28, 29
Wisconsin	Rev. Carl Stubenvoll 207 State Street Ripon, Wisconsin	The American Baptist Assembly Green Lake, Wisconsin	Nov. 29, 30
igan	Mr. Fred Orth 314 Mt. Vernon Grosse Pointe Farms, Mich.	Adrian College Adrian, Michigan	Nov. 28, 29, 30
ois	Rev. Jack Olson 2310 Thorntree Lane Palatine, Illinois	Hotel DePere Peoria, Illinois	Nov. 28, 29
	Mr. Gene Fogt 57 East Main Street Columbus 15, Ohio	Zion Lutheran Sandusky, Ohio	Nov. 28, 29
ada	Rev. Bent J. Damkar Standard, Alberta Canada	Trinity Lutheran Calgary, Alberta, Canada	Oct. 12-13

BY THE FIRESIDE

FORGET IT

By Charles Didway

Forget the slander you have heard.
 Forget the hasty, unkind word.
 Forget the whole affair, because
 Forgetting is the kindest way.
 Forget the hurts of yesterday,
 Forget the chap whose doleful face
 Forgets to smile in any place.
 Forget the burdens you have had.
 Forget the weather if it's bad.
 Forget the knocker and his squeak,
 Forget him seven days a week;
 Forget you're not a millionaire,
 Forget the gray streaks in your hair;
 Forget the coffee when it's cold
 Forget to kick, forget to scold,
 Forget the plumber's awful charge,
 Forget the fuel bill's so large.
 Forget the pinch of skimpy days—
 Remember to forget—IT PAYS.

—The Texas Press Messenger

A GRAVEYARD FOR GOSSIP

If you must gossip, tell your seamy tale to someone who won't tell anyone else. One of those old-time wooden Indians might do. Or some china figurine. Or your child's teddy bear or doll. Your dog or cat should be able to keep the secret. It would be safe to tell it to the birds, for our feathered friends have been much maligned in the common expression, "A little bird told me." Go out into the middle of the section and relieve your urge to tell where none but the rabbits and the squirrels can hear. The whispering winds have better subject matter than what you will tell them.

There are a few people whom you can confide your story to. Proverbs describes one such: "he that is of faithful spirit concealeth the matter" (11:13b). A man of this genius (it might be a woman) is a graveyard for gossip. Any tale which has no real right to public possession dies with him. He carefully weighs whether what he hears is worthy of being repeated. If the decision is negative or doubtful, he promptly buries the tale away.

Actually, people like that don't hear many tales. The gossipers don't like the cool reception they get. The sober judgment of eye and demeanor is not easy to meet. And so the one who refuses to gossip soon is left uninformed.

It is of no particular compliment to a man or woman that he knows everything that is going on, including things that should not go on. It is a compliment to a man when the purveyors of scandal detour around him. Here, surely, ignorance is bliss. There are things a good man would rather not know. His ears are clean and his mind untainted. Thoreau once wrote of people whose ears are vast hoppers for sound.

A deaf man once thought that he was fortunate, for there were so many things he didn't need to hear. We can be thankful that we have ears. But the good man will learn to control the gate between his ears and his tongue. The ground plan of a Christian mind should include a graveyard for gossip.

—Gospel Herald

THE TEACHER

I saw her gently tilt a little chin
 And smile into the troubled, pleading eyes;
 Smooth tousled hair, touch cheek so wan and thin
 And at some rudeness show a mock surprise.

I saw her stoop to dry away a tear;
 When little fingers failed, she buttoned clothes;
 I heard her for their health express a fear—
 'Tis treacherous wind that in November blows.

I knew some came from homes where plenty reigned,
 Some came from huts where direst need was found—
 But tactful ignorance of this she feigned—
 In her bright room they met on common ground.

Oh, Greatest Teacher, when she comes to you,
 Be very, very kind to her, I pray;
 Forgive her faults and mercy to her show,
 Even as she was merciful today.

—Apostolic Review

LET'S TAKE STOCK

—Am I doing my part in preventing such a calamity?
 —Do I "ride free" on the sacrifices of others.
 —Does Christianity "show" in my daily life?
 —Does Christianity mean "getting" or "giving" to me?

PRAYER

Prayer is not words—it is anguish
 For the sheep that have strayed from the fold,

Pity for those still in darkness,
 Longings that cannot be told.

Prayer is not words—it is power
 Drawn from God's storehouse of morn.

Prayer is that precious communion
 From which love and compassion are born.

—Phillip Moore in "War C"

HE JUST SAID

He did not talk of this or that
 To make the earth and sea,
 The constellations of the stars—
 He just said, "Let there be."

He did not summon rod and lash
 To execute His will;
 When tempest tossed a tiny ship
 He just said, "Peace, be still."

When those who should have known
 Him best
 Released a startled cry,
 He did not turn to miracles,
 He just said, "It is I."

His "It is I," and "Let there be,"
 Have never passed away.
 To know He is, to know He can,
 Are all we need today.

—Helen Frazee-Bowen
Sunday School Times

Sea, sea everywhere as the great liner plowed her way onward. The traveler was hanging over the rail.

"Oh, steward!" he groaned, "How far are we from land?"

"Mile and a half, sir," came the gruff reply.

"Thank heaven, In what direction, steward?"

"Straight down!"

The doctor rushed out of his study. "I must go at once!" he shouted.

"Why, dad," asked his daughter, "what's the matter?"

"I've just had a message that a man can't live without me," gasped the doctor.

His daughter heaved a sigh of relief. "Just a moment," she said quickly. "I think that call was for me."

FAMILY TIES

(Continued from page 1)

ere will be times when I must "No" to them, and I must have provide good, wholesome entertainment to do so. I must be able to hold. They will learn only through guidance and care, and I see to it that this comes from right sources. I can blame no but myself if I let others take responsibility.

he physical side of my family is important but not so much as their mutual life. I will take a few minutes out of each busy day and set it for our family devotion. During the times of communion with God, my family will tie itself together in a bond that is strengthened from day by mutual love, kindness and service. We can be secure in the knowledge that our home is being looked over and cared for by the most powerful love ever known. God is the head of our home and He is always there to guide us.

Christian mothers, let's awake to our responsibilities! Remember that the burden of family togetherness is heavily upon our shoulders. The family is the very bedrock of our existence and if it deteriorates, the result will be disastrous. It could mean the future of our nation is more important, the Lord's church can only be as strong as the families in it.

Let us each pray and work so that our Christian family ties will remain strong and safe.

—Christian Woman

LUTHERAN BODIES URGED TO PRESS COOPERATION

(Continued from page 5)

about the effect of the mergers on relations in the Council.

r. E. E. Ryden of Rock Island, Ill., editor of the Lutheran Companion (NLC), said he hoped that neither of the two bodies being created in the mergers "would feel so self-sufficient they would go it alone without co-operating with the other body."

Both Dr. Ryden and Dr. O. G. Malen of Minneapolis, editor of the Lutheran Herald (ELC), voiced the hope that the Lutheran Church—Missouri would join the National Lutheran Council or its successor agency. However, the Rev. Alfred P. Klauson of Chicago, editor of the Walther League Messenger and a pastor of the Missouri Synod, said he was "pessimistic" about the possibilities that Missouri would join the NLC in the future.

r. L. F. Blankenbuehler of St. Louis, editor of the Lutheran Witness, a bi-weekly of the Missouri Synod, said his Church always is

ready to join with other Lutheran bodies "but on the basis of doctrine."

"There must be a unity in doctrine before we can work together," he emphasized. "We have got to see eye to eye on the doctrine of the inspiration of the Bible because that's fundamental."

Dr. John M. Jensen of Spencer, Ia., editor of the Ansgar Lutheran (UELCA), said he felt that a merger of all eight bodies of the NLC into one Church would have delayed a larger union. With three groups of equal size, he added, it will be easier to bring about total union of American Lutheranism.

While agreeing with this view, Dr. Ryden said he deplored the "pride, prejudice and personalities" which he felt had disturbed efforts toward an all-inclusive union.

He said he was not pessimistic about the future "in spite of all these disappointments." He expressed hope that the new Service Book and Hymnal might be a unifying influence in the NLC bodies.

Dr. Albert P. Stauderman of Philadelphia, associate editor of The Lutheran (ULCA), said the danger of the two separate merger movements now in progress was that they "might harden into separate groups and remain that way."

In a brief address at the convention dinner of the association, Dr. Fredrik A. Schiotz of Minneapolis, president of the Evangelical Lutheran Church, took note of the concern for the National Lutheran Council's future.

He said it is obvious that there will have to be a reorganization of the Council because of the mergers, but stressed that "reorganization does not need to mean any lessening of the area of co-operation."

Expressing the hope that there will be "an enlarged area" of common endeavor, he suggested that there might be "two tracks under one shed" in the reorganized Council. Practical matters in which the Missouri Synod co-operates, such as relief, refugee work and chaplaincy services, might be conducted on one track, he said, while on the other could be the more "intimate" work in which matters of faith are involved.

Dr. Schiotz urged that the various general bodies "continue to have confidence in one another even if now and then we have a detour."

WISCONSIN DIST. CONVENTION

(Continued from page 9)

of the sacraments and witnessing. Pastor Myron Haleen served as moderator in the discussion that followed.

Friday evening began with a prayer session under the leadership of Pastor N. B. Hansen who brought a brief

meditation. A worship service followed with Pastor Carl Wildrick serving as liturgist. Dr. William Larsen, President of the U.E.L.C., preached on the theme, "Response to the Gospel." Dr. Larsen stressed that our response to the gospel is the work of God alone. When we speak of our response to the gospel, we are speaking of a miracle, for it is God alone who effects and prospers our faith. After the service, the pastors and their wives who were attending the convention enjoyed the remainder of the evening in the home of Pastor and Mrs. Donald Olsen. This also afforded the pastors with the opportunity to talk with Dr. Larsen.

Saturday morning began with a Bible Study of Romans 10 by Pastor K. J. Wihelmsen. The main business session of the convention followed. It was announced that 14 pastors and 34 delegates had registered. The Ways and Means Committee gave its report and a motion was made to consider it point by point. The convention took the following action on the Ways and Means report: 1) A welcome was extended to new pastors in the district (D. Hansen, E. Petersen, and V. Petersen) and expressions of gratitude were extended to pastors who have left our district, (L. Andersen, R. Hansen, R. Hansen, and K. Nygaard); 2) It was decided that the Parish Education Committee would continue to function in cooperation with the A.L.C. and the E.L.C. as in this past year; 3) That we receive with thanks the

(Continued on page 15)

MORE POWER TO YOU

A Teen Guide for Self-Understanding by John and Dorathe Crawford

Written just for teen-agers, in their language,

MORE POWER TO YOU is packed full of ideas on how to gain clearer self-understanding, self-acceptance and self-control. The lively style of the book is made even more appealing to youthful readers by the use of diagrams, tables, illustrations and self-quizzes.

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Philadelphia



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Blair, Nebr.

	Fiscal Yr. 1958	Calendar 1957	Fiscal Yr. 1959
	Total	Synodical	Luth. Acc.
Budget		\$488949.00	\$4955
Forward Phase		92500.00	
Previously acknowledged	\$112402.87	\$91138.86	\$2122
Caruthers, Calif., Mr. and Mrs. Louis J. Hammond in memory of Grandma Holding, Racine, Wis., for Home Missions	3.00	3.00	
Easton, Calif., Immanuel Ev. Luth. Church from friends in memory of Mrs. Sam Pedersen for Rev. and Mrs. Harold Martinson, China Mission, E.L.C. \$50; Japan Mission \$30, Santal Mission \$33.50, China Mission \$2	63.50	63.50	
Inglewood, Calif., Olivet Luth. Church for Synodical Quota	750.00	750.00	
Oakland, Calif., Our Savior's Luth. Church for Synodical Quota	200.00	200.00	
Women of the Church in memory of Reinard Petersen, Chris Johansen, the Mother of Agnes Nielsen	15.00	15.00	
Petaluma, Calif., Elim Luth. Church for LWA	174.00		174
Given in memory of Mr. A. P. Sontum for Foreign Missions by Mr. and Mrs. K. K. Scott, \$3, Mrs. John Christensen \$2, Mr. and Mrs. Charles Dolcini \$6	11.00	11.00	
Given in memory of Mr. A. P. Sontum for Children's Homes, Anonymous	5.00	5.00	
Given in memory of Mr. A. P. Sontum for Japan Mission by Mr. and Mrs. Hans Jorgensen, Mr. and Mrs. Hakon Hansen and Golden Age Club	11.00	11.00	
Atlantic, Ia., St. Paul's Luth. Church for Synodical Quota	500.00	500.00	
Elk Horn, Ia., Salem Ladies Aid in memory of Mrs. Anna Johnson for Indian Mission	3.00	3.00	
Humboldt, Ia., Trinity Luth. Church for Synodical Quota	100.00	100.00	
Falmouth, Me., Emmaus Luth. Church for Synodical Quota	290.39	290.39	
Albert Lea, Minn., Given by "a friend of children" for Children's Homes	109.50	109.50	
Cordova, Nebr., Our Savior's Luth. Church for Sudan Mission (Ilean Rohe)	15.00	15.00	
Plainview, Nebr., Bethany Luth. Church for Synodical Quota	87.45	87.45	
Flaxton, N. Dak., United Luth. Church in memory of Verner Sorensen for Home Mission	6.00	6.00	
Flaxton, N. Dak., Pastor and Mrs. Virgil R. Anderson in memory of Mrs. Opseth, Bowbells, and Mr. Bruce Blair, Flaxton, for Foreign Missions	4.00	4.00	
Norma, N. Dak., Zion Luth. Church harvest festival offering for Pension Fund	49.50	49.50	
Portland, Ore., Bethany Luth. Church in memory of Donna DeFreitas for Foreign Missions	10.00	10.00	
From friends in memory of Donna DeFreitas for Foreign Missions \$23, for Home Missions \$23	46.00	46.00	
Bethany Luth. Church for Synodical Quota	300.00	300.00	
Bethany Luth. S. S. for LWA	100.00		100
Shennington, Wis., St. Peter's Luth. Church, Sunshine Dept. of Ladies Aid, in memory of Jolene Nelson, infant daughter of Mr. and Mrs. Roy Nelson for Children's Homes	5.00	5.00	
Camp Douglas, Wis., St. Stephen's Luth. Church for General Fund \$100, Luth. World Act. \$10	110.00	100.00	
Green Bay, Wis., Bethel Ev. Luth. Church for Synodical Quota \$252.18, LWA \$2, Sudan Mission \$17.85	272.03	270.03	
Poy Sippi, Wis., First Luth. Church for Synodical Quota	300.00	300.00	
First Luth. S. S. for Brazil Mission, S. A.	29.59	29.59	
Elk Horn, Ia., Elk Horn Luth. Church given by Miss Mary Jacobsen for missions where most needed, Foreign Mission	200.00	200.00	
Given by Mr. and Mrs. Edwin Larsen for missions where most needed, Foreign Missions	10.00	10.00	
Elk Horn, Ia., Pastor and Mrs. Henry N. Hansen in memory of Dr. Silas Andersen for Santal Mission	10.00	10.00	
Jacksonville, Ia., Bethlehem Luth. Church for LWA \$200, Synodical Quota \$100	300.00	100.00	200
Jacksonville, Ia., Jacksonville S. S. for South America Mission \$21.46, Jewish Mission \$23.98	21.46	21.46	
Spencer, Ia., Mr. and Mrs. D. A. Thomsen in memory of Thomas F. Hansen, Racine, for Sudan Mission	5.00	5.00	
Minneapolis, Minn., Rev. and Mrs. A. R. Petersen in memory of Dr. Silas Andersen for Dana College	5.00	5.00	
Sidney, Mont., Mr. and Mrs. Chris W. Rasmussen in memory of Lars Peterson, Eugene, Ore., for Home Mission	5.00	5.00	
Blair, Nebr., First Luth. Church for Synodical Quota	1000.00	1000.00	
Minden, Nebr., Fredericksburg Luth. Church for Synodical Quota	500.00	500.00	
Minden, Nebr., Bethany Luth. Church for LWA	167.50		167
Laurens, N. Y., St. Matthew Luth. Church, given by Mrs. Velma Wahl for Japan Mission (Dr. Winther)	25.00	25.00	
Salt Lake City, Utah, Tabor Luth. Church for LWA	144.30		144
Kenosha, Wis., St. Mary's Ev. Luth. Church for Synodical Quota \$1,300, Foreign Missions \$337	1637.00	1637.00	
Racine, Wis., From a friend for LWA	10.00		10
Shennington, Wis., St. Peter's Luth. Church for Synodical Quota	100.00	100.00	
Cedar Falls, Ia., Nazareth Luth. Church for Pastor Lyle Kohler's salary, Sudan Mission	350.00	350.00	
Nazareth Luth. Church for Synodical Quota	1120.00	1120.00	
Moorhead, Ia., Bethesda Luth. Church for Synodical Quota	150.00	150.00	
Bethesda Luth. S. S. for South America Mission (Brazil)	16.00	16.00	
Royal, Ia., Bethlehem Luth. Church for Synodical Quota	300.00	300.00	
Given by Miss Carla Jespersen for LWA	20.00		20
Given by friends in memory of Mrs. Hans W. Christensen for LWA	103.05		103
Chicago, Ill., Atonement Luth. Church for Synodical Quota	400.00	400.00	
Atonement Luth. S. S. for Munshi Tudu Account, Santal Mission	70.00	70.00	
Greenville, Mich., St. Paul's Ev. Luth. S. S. from S. S. birthday banks for Children's Homes	14.42	14.42	
Sidney, Mont., Pella Luth. Church for LWA \$58, Home Mission \$28, Japan Mission \$5, Foreign Mission \$5	96.00	38.00	8
Westby, Mont., Daneville Luth. S. S. for Foreign Missions	21.55	21.55	
Hampton, Nebr., Immanuel Luth. Church for LWA	45.00		45
Aurora, Colo., Altura Luth. Church for Synodical Quota	134.34	134.34	
Aurora, Colo., St. Mark's Luth. Church for Synodical Quota \$90, Foreign Miss. \$60, LWA \$25	175.00	150.00	25
Cedar Falls, Ia., Mr. and Mrs. Hans C. Smith in memory of Miss Anna Lange, Elk Horn, Ia., for Sudan Mission	3.00	3.00	
Graettinger, Ia., St. Paul Luth. S. S. for Sudan Mission	16.75	16.75	
Spencer, Ia., Bethany Luth. S. S. for Foreign Missions	15.37	15.37	
Falmouth, Me., Emmaus Luth. Church for Synodical Quota	50.25	50.25	
Oaks, Okla., Ebenezer Luth. Church for Synodical Quota	200.00	200.00	
Cushing, Wis., Peter H. Petersen in memory of his wife, Mrs. Peter H. Petersen for Foreign Missions	4.00	4.00	
TOTALS	\$123417.82	\$101094.96	\$2232

Received with thanks.

Blair, Nebraska, October 11, 1958.

P. V. Hansen, Treasurer.

NOTE: A contribution of \$100 for various missions was previously credited to St. Paul's Ev. Lutheran Church of Greenville, Minn., and should have been credited to the Senior Bible Class of St. Paul's Ev. Lutheran Church of Greenville. Sorry for this oversight.

BOOK REVIEWS

ks reviewed may be purchased from
Publishing House, Blair, Nebraska.

Two Books on Healing

ase for Spiritual Healing

n H. Gross, Thomas Nelson and
ns, 260 pages, \$3.95.

author of this volume is an
palian pastor, who has had a
deal of experience in life be-
e became pastor. Also he has
ntific mind. He is much inter-
in the supernatural aspect of
Christian faith. That is all to
ood in a materialistic age. He
es physical healing from several
of view, such as the Biblical
for healing and the principles
ritual healing. In his appendices
cusses the Psychiatric Analysis
us' healing ministry and other
l subjects.

question of faith healing and
al healing is so much to the fore
days that we welcome this book.
ne of the best we have read on
bject. Yet, it seems as if the
fails.

believe that God is almighty.
n and he does perform miracles.
es this now and then in the lives
periences of many Christians.
ve must be careful that we do
et to expect that God will al-
heal. It could be a great shock
ny Christians, if they believed
nd then God seemingly failed
But read the book.

in Medicine

l by Vincent Edmunds and C.
ordon Scorer, the Christian Med-
al Society, 192 pages, \$3.00

was a relief to read this book
we had read the book on Spirit
ealing. The writers discuss the
ian approach to medical prac-
We enjoyed the book. It presents
problems of the physician in a
athetic manner. It gives God the
It also touches on spiritual
g. We enjoyed the book because
ches on a variety of subjects
confront the pastor in his
elling. The pastor will learn to
mpathetic to the physician and
the pastor. It is a good book to
o your doctor friend.

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P. V. Hansen

WISCONSIN DIST. CONVENTION

(Continued from page 13)

report of the Lutheran Welfare So-
ciety and urge congregational support;
4) That we receive with thanks Pas-
tor Ragsted's report and urge con-
gregational support of the Lutheran
Student Chaplain Program; 5) That
the District President should appoint
a committee to write a history of the
Wisconsin District, that history to be
submitted at next year's district con-
vention for consideration of possible
publication; 6) The following action
was taken on the District Bible Camp
for the next year —a. That the Shad-
ow Lake Retreat area will be rented
for the 1959 Bible Camps from the
Bethany Home Board with that Board
providing food, lodging, and a nurse
for a determined fee. b. That the Bi-
ble Camp Committee investigate the
possibility of having several camps
according to age groups. c. That the
Bible Camp Committee determine the
cost per camper according to the rental
fee charged and other expenses
needed for the camps. d. That the
Bible Camp Committee consist of six
pastors and five laymen with its ex-
ecutives to be elected from within and
by the committee. e. That thanks be
extended to congregations who sup-
ported the camp and the use of mem-
orial certificates was encouraged.
7) A budget of \$2,968.54 was adopted,
(Lutheran Welfare \$500, Wisconsin Lu-
theran Student oundation \$300, Dis-
trict Board Expenses \$500, Convention
travel expense for pastors \$250, Stew-
ardship Committee \$200, Sunday
School Institute \$200, Parish Education
Fund \$300, Bible Camp deficit \$218.54,
Bible Camp subsidy \$300, Convention

Reports \$100, and Miscellaneous \$100).
The auditors reported that they had
examined the treasurer's records and
found them in order. Pastor Paul
Rasmussen was elected District Vice-
President and Pastor Thorvald Hansen
was re-elected District Secretary. Mr.
Walter Kohler was re-elected District
Treasurer by a unanimous vote. The
following men were elected to the
Bible Camp Committee: Pastors R.
Berthelsen, M. Haleen, D. Hansen, J.
H. Thompsen, Mr. Roy Poulsen, Racine
and Mr. Edwin Toxen, Pewaukee. The
representatives elected to the Sunday
School Committee were Miss Esther
Johnson and Pastor Frank Nielsen.
Pastor Im. Petersen was elected to
represent the Lutheran Student Founda-
tion. It was decided to accept the
invitation of Our Savior's Lutheran
Church, Hartland, Wisconsin as host
church for next year's convention.

Saturday afternoon featured a hike
to the top of a moraine, which is on
the property of the Camp Douglas
church, the Women's Missionary So-
ciety business meeting, and a Men
of the Church Meeting. Chaplain
Gudmund Pedersen led a prayer ses-
sion in the evening which was fol-
lowed by a program sponsored by the
District W.M.. Miss Anna Larsen from
American Missions, N.L.C., Chicago,
was the speaker.

The convention closed Sunday morn-
ing with the 11:00 a.m. worship serv-
ice at which Pastor A. S. Petersen
brought the mesage.


The warm hospitality of St. Steph-
an's Lutheran Church and their
thoughtful provisions and assistance
during the convention was appreciated
and enjoyed by all.

Open wide your hand
to your brother,
to the needy,
to the poor

clothe them
through

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